



**THROSSEL HOLE
PRIORY
JOURNAL**

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Throssel Hole Priory Journal

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Throssel Hole Priory
Carrshield
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February 1977.

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The Prior and the editor are not responsible for the individual views of the writers contributing to the Journal.

With thanks to Gordon Bell who printed the Journal

Retreat Dates

Weekend Retreats:

February	5 - 6
	19 - 20
March	5 - 6
April	9 - 10
	23 - 24
May	7 - 8
	21 - 22

Week Retreats:

March	21 - 27
June	7 - 14

Costs

Daily	£2.50	Monthly	£35.00
1 week	£15.00	Weekend Retreat	£8.00
2 weeks	£25.00	Week Retreat	£20.00
3 weeks	£30.00	Jukai Retreat	£25.00

Growing Up

Growing up is an essential part of living, and a continuous process. At the age of fourteen, it is an even more difficult process, due to the speed. In the last four months that I have been at Throssel Hole, I have grown up more and at a faster rate than usual. In my opinion it is because I have transferred my dependence more to myself than I did. From the time I was almost two years to the time I was fourteen years, I lived almost constantly with my mother and visited my father in the holidays. A great deal of my dependence on my mother has been transferred to my father, but till I am more dependent on myself than I was. I have cooked a few times for the Priory (not for great orders, just the monks and sometimes a few others), which I never would have done living with my mother. Decisions are still hard to make, even about things like clothes, but I find I can make up my mind faster now (not much faster all the time, but sometimes).

I do not participate in the formal meals and meditation (zazen), but I do go (and have been) to the various ceremonies: Buddha's Birthday, naming, marriage, funeral, and Segaki. I find that the monks are very open, especially to any emotions or feelings, and that in many ways I am also. I can feel when they (the monks) are upset or tired or angry, and I am sure that they can feel when I am angry, or upset.

I have been meaning to write an article for the last 3 or 4 months, and I finally had a topic and the time.

Eryn Perry.

Rushing About

This article is being written in a hurry because I've not allowed time to get it together. There's so much rushing about doing the same thing twice - frantic external activity.

For instance, using the sewing machine. The threads don't come out of the machine evenly when you wind the bobbin on in a hurry. You have to repeat the whole process over again, and the way you thought of saving time actually wastes it. Thinking what you're going to do next rather than just getting on with what's in front of you.

There's no need to rush around like this if we follow the precepts:

Cease from evil by stopping, sitting still inside and asking the heart for advice - stopping the "I must".

Then do only good by acting from the point of view of meditation - seeing what has to be done and just doing it step by step.

We can do good for others by putting our best effort into what we do - the sewing machine bobbin if well wound won't foul up the next person's sewing.

The whole atmosphere you create by rushing about can be turned into positive calm action.

Dave Kennaway.

Criticism

"Do not criticise, but accept everything." That sounds so simple, yet it seems so hard to do. We are often dissatisfied with the way the world is run, the way events occur. When difficulties present themselves we may fail to see them as great opportunities for

aining, and just complain about them instead. We are always having ideas about how things should be done, even when we have almost no knowledge of the matter at hand. If we do happen to know something about it we are sure our way is best, and it is even harder to shift our stubborn opinions, especially if we turn out to be "right".

We constantly find fault with others, forgetting the huge gaps in our own training that we don't see. If only I could (or would) see my own actions as clearly as I think I see other people's! When we do see what we're doing, we may pass judgment on it, feeling satisfied with what we think is good and condemning or feeling miserable about what we think is bad. This is just another opinion, but easier to get caught by, because when we start to see the consequences of our actions it's hard to refrain from judgment and just sit still with them.

In all these situations, we get caught by our opinions just because we aren't paying attention. If we truly pay attention, we can easily see that difficulties are in fact opportunities; that our opinions about how things should be done don't matter in the least, and it's not what actually gets done that is important, but the mind with which we do it. We can see clearly, if we are awake, that the things that annoy us in other people are often the things we don't like about ourselves, and that there is nothing worth getting annoyed about anyway; we see that the faults we find in ourselves, the mistakes we have made, are valuable because we can learn from them. Judging ourselves merely makes everything worse; it's just another form of attachment.

In fact, if we are really meditating, it is really easy to drop our ideas and opinions because we see them for what they are: our greatest homemade obstacle which is no real obstacle at all. If only I would do it more often.

Sara Elbert.

Studying Oneself

Most of us have some image of ourselves, of the sort of person we are, which often bears little resemblance to reality. One of the first things which happens when we start to meditate is that we see through this, and begin to see ourselves as we really are. For most of us this is a great shock; we cannot believe we are really like this, that all this greed, hate, fear etc. is part of us. So our initial reaction tends to be negative; we feel guilty and miserable and want to hide from the world. Or we try to suppress these things to pretend they aren't there, to slam the door we just opened. Or we decide to give up training since it seems to be making us worse instead of better, and go back to the way we were before. But we find that none of these reactions works, they merely increase our suffering.

It is in situations like this that we really need to meditate, to sit still and see these things as they come up, without suppressing them or judging and criticising them. Hate and fear are not terrible and evil, they are simply human and arise naturally; it is just that we misuse them. We break the precepts when we judge and criticise ourselves and others; when we try to suppress our emotions we are cutting ourselves off from a part of ourselves, and this is killing Buddha. By choosing to react in this way we make ourselves miserable. If we decide instead to sit still and face up to ourselves and accept whatever comes up positively, as something we can make use of, then we can learn from everything. This is doing Sange. When we truly do this, these things cease to have such a hold over us and to run us around so much; they are simply thoughts which come and go naturally. And we see that the judgment and guilt are unnecessary, they are simply our own ideas and opinions, and there is nothing basically wrong with us; we are not terrible and evil, we are perfectly adequate, and all we needed to do was stop running around in our heads and start to live from our hearts instead.

At this point we feel a great sense of relief, a great peace of mind, in contrast to the guilt and misery we have been going through. There is a tendency to feel we have "made it" on some level. We think, "Phew, it's O.K. after all, I can relax." We may not think we've done all there is to do, but the sense of urgency born of our misery has diminished; we realise things aren't as bad as we thought. So we tend to relax a bit, to give up training, to have a little rest.

If we do this we find things are as bad as we thought! Our little bit of relief and peace soon evaporates and we are back to the hell and misery of before. We can't believe it! What happened! We try to get back to the place we have just left, but it is impossible. Where did we go wrong?

We went wrong when we stopped training, when we tried to find a resting place. If we do not train constantly, continually see how we could do better, continually turn the wheel in the right direction, it will soon start spinning in the wrong one again; there is no resting place, no sitting on the fence. Once we see what needs to be done and how to listen to our hearts we have to do so at all times or we will soon be back in the prison of our own selfishness again. As Roshi puts it, "If you do not ask the Lord of the House, the house-builder of the house of ego will again pick up his tools and, before you know it, there will be a great structure from which you cannot escape." * Thus at each moment we must choose to train, choose to sit still, to see what we are doing, to learn more about ourselves. Out of this process arises everything we truly want or need: "When one studies Buddhism one studies oneself; when one studies oneself one forgets oneself; when one forgets oneself one is enlightened by everything." +

Jimyo Krasner.

* Commentary on the "Kyojukaimon" - Journal of Shasta Abbey, Aug-Sept. 1976; by Roshi Jiyu Kennett.

+ "Zen is Eternal Life", by Roshi Jiyu Kennett; p. 172, Genjokoan, by Dogen.

Living from the heart, being in harmony with ourselves and others, means that we have to have real acceptance of what our life actually is. The situations that go together to make up our lives come perfectly tailored to meet our needs. We have within our problem the means of their solution, and when they arise they do so because we have not yet learned from them, and so are continuing to make the same mistake over and over, thus creating the situation we find difficult. If we can recognize that the solution to our difficulties lies within ourselves and not with the external situation, then we can begin to see what to do.

To make positive use of our mistakes is to learn from them. If we can be open enough to admit to ourselves that we are going wrong in some area, then we can look at the mistake without guilt or fear or judgment of any kind, simply accepting it; then we can break free from the pattern of our behaviour that ties us to the problem. We no longer need to suppress it or wallow in it; having truly accepted it we acknowledge its existence and are in a position to choose not to make the same mistake again.

Dogen says that the koan appears naturally in daily life - every situation presents us with our version of the koan. When we do a job we approach it with ourselves put our personality into the situation and so affect the outcome, an outcome that is a direct mirror of ourselves. If through meditation we can learn to be still enough to see this as it happens, then we are all the time confronted with the areas in which we need to train ourselves. We then have the choice either to get on and do it or to continue to avoid it. Life has a far greater fullness and purpose when we train. We are all the time taught that the mind is naturally bright and positive. If we train we can have peace of mind, but we have to commit ourselves to it and really practise it before we can find the truth of this.

One of the greatest "obstacles" that we put in our way is that we won't commit ourselves to doing the training with all of us, body and soul - while we hold anything back we stop ourselves training. To open up to what we really are is sometimes hard because we hold on to our self-importance. The relief that can come when we can face ourselves and see what we are, that we have such and such a problem, is profound, and enables us to go on and deal with it in a positive way. We have the Buddha Nature within us and we cannot find it if we don't open up to it, in all its forms. It is not apart from us; it includes all of us, our faults and all, whether we train or not, but if we want to be in touch with it then we must stop blocking it, stop causing ourselves suffering, and then quite naturally it is there and we find that it really is bright and positive, that we can face our life situation with a definite "yes" first.

To listen to a conversation among any group of people is to be struck by how negative people often are in their approach to life. If we are trying to ignore what our hearts have to tell us, refusing to see where we are making mistakes, then we have to indulge in negativity on many levels, and this shows itself in the attitude of mind that we have. Catch yourself when you find that your reaction to things is to argue, to say no, to find fault, and see that by doing this we cut ourselves off from the heart. By a positive acceptance we can use any situation to train. We can find how to meditate in the midst of it and how to use the apparent obstacles as the means of overcoming the difficulty. If we have the will to train then nothing stands in our way, Kanzeon appears and teaches us in all things.

Daishin Morgan.

Fudo and the Lotus

Hymn to Fudo: "By our own wills and vigilance, may we
our fetters cut away.
May we within the temple of our own hear-
dwell, amidst the myriad mountains.
Hail! Hail! Hail!"

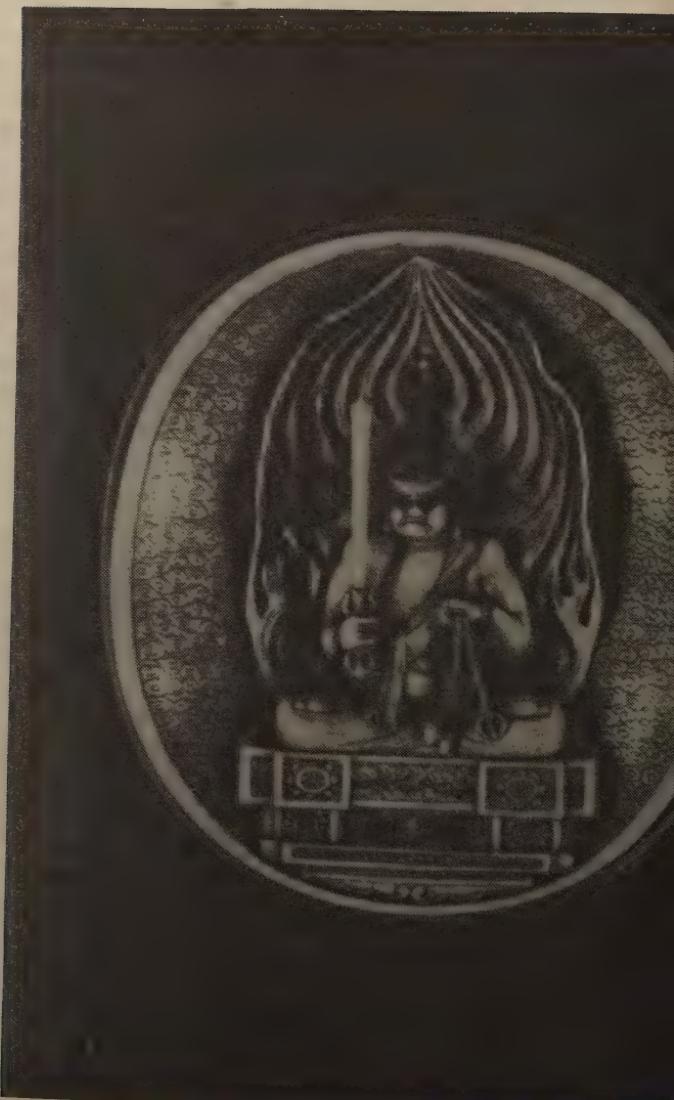
It is very difficult to express spiritual practice in words because religion is not ideas, it is the way we live our lives. The picture of Fudo represents the practice of vigilance or the will. Fudo looks very fierce and sits still in the midst of the flames of desire, i.e. greed, hate and delusion, the three fires. He holds out the rope of love to help free those who would take it. It must be taken. He will not force anyone to accept or take it. It must be a voluntary act. This is the will, being willing, being a volunteer. No one can force another being to accept help or take the which can save him from suffering. We must do it for ourselves. This is the very essence of training. Whatever tasks we have to do can be done either reluctantly or willingly. The more we can do any task or no task at all with complete acceptance, positive, bright minded and still within, the more we can learn to use the will: to know Fudo.

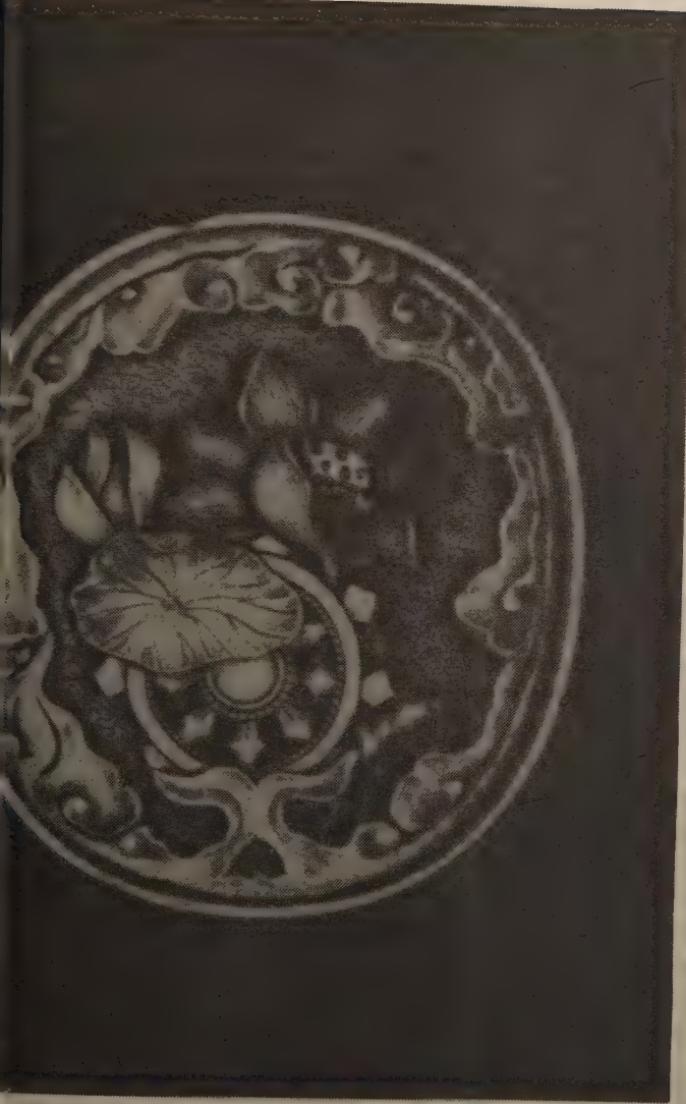
This is simply the attitude of mind that arises naturally when we actually meditate. If we sit still and not only listen to our own hearts but act on that knowledge, we can understand the will. "The koan of daily life is the will, words are its key." The words are the rope, and the voluntary acceptance of the rope is our willingness to practise the Dharma. We already know in our own hearts what is best for us to do. We still have to make the effort to do it, do it for ourselves, and this will, indeed, have remarkable benefits for others. But first take refuge in the Buddha, your own heart. Take refuge in the Dharma, put the scripture into practice. Take refuge in the Sangha, practise the

precepts in your daily life and you become a member of the Sangha. There is no difference between Buddha, Dharma and Sangha once we meditate.

The ceasing from evil is the act of will. Stop doing those things which cause you to suffer. It sounds so easy to say: "Stop," and it seems so hard to do. But if you don't stop you make it more difficult for yourself. You must learn to apply the meditation to the mental turmoil. Sit still within the three flames. If you do they will provide warmth and comfort; if you don't you will get burned. Fearing the fires, we try to run away and it becomes very cold. "Never come too close or put yourself too far away." Sit still in the midst of the fear, anxiety, anger, negativity or greed. They can all be used positively. They are the means we have of training, and we cannot destroy them. But we can learn how to accept them, and turn them from obstacles to opportunities.

Fudo carries the sword of wisdom: the means we have of cutting through our ideas and opinions. Again he offers it to those who are willing to take it and use it. We cut through delusion, fear, anger or anxiety by putting our meditation to work; accepting our lives voluntarily, because we want to live fully, not half-heartedly. We can handle reality but fear ideas. If we want to overcome fear we merely have to look closely at the ideas that scare us. Fudo looks fierce and frightful; he is, however, very loving and kind, if we look and see what he is truly offering. We get so easily fooled by appearances. We want love or compassion to appear as we would wish, and when they don't we are disappointed, frustrated, angry or hurt. Once we accept whatever happens positively we can make use of it. Take for example something fierce and ugly: something we don't want to face. Whatever form it takes - fear, anger, greed etc. - it comes back to our own selfishness. This is why Fudo is pictured as looking so fierce and ugly, with great fangs and a scowl. From these fierce and ugly creatures we have to accept their gifts; only then can we convert our selfishness into training.





The process of converting the fierce and ugly Fudo into the beautiful lotus is through the application of our meditation to those things within ourselves which we now feel are frightful or awful. Do we sit still and accept them with respect and gratitude? Do we offer our compassion, love and wisdom to our greed, hate and delusion?

The picture of Fudo tells you how to train. Sit still when faced or surrounded by a difficult situation. Give the problem your attention. Do it with the attitude of respect and appreciation. This is just another way of offering the sword and the rope. Remember, no one else can do it for you, and this is a wonderful thing. It means that we have true freedom to find within ourselves the willingness to accept life and make positive use of all it has to offer. We start by learning to accept ourselves just as we are. This is not blind resignation which is passively saying: "Oh well, I can't be bothered that's just the way I am." That gets us nowhere. Acceptance is our willingness to be still within the midst of our selfishness and see what damage it causes both to ourselves and to others. In seeing this we see what we can do, and this is acceptance - when we start to put our knowledge of what is best into practice. Acceptance is positive and dynamic. It is the action of trying to live from the heart. When we try, even though we can't do all we think we should, the sincere effort is the acceptance of Fudo's rope. At first we get tangled and wrapped up, but soon we learn to use the rope to free ourselves. To make the effort with respect and gratitude is the "right effort". It is our expression of gratitude and respect, by which we take the rope of love and the sword of wisdom sitting still in the midst of the fire, and offering them on to others who will do it too.

This process is how the Lotus grows. The lotus symbolizes our training. We receive nourishment from the mud of our experience; the roots of our enlightenment are firmly rooted in the rotting compost of our past. The stem rises through the murky water of faith, and the plant puts out buds and leaves which sit on top of the water and look toward heaven. The lotus is a flower that cannot

stained. It is pure, not because it has no roots and lives above the world, but because it has its roots firmly in the muck of the earth, because it uses the mud positively. The flower blooms and does not wilt. It sheds its petals and drops its seeds back into the mud.

When we "understand" it is as though we have always known and will always know. When we put our training into practice, we truly "understand". There is great merit or value in practising Buddhism, but not in doing it halfway. The flower that grows only halfway never gets to see the light. When we are willing to go on and renew our efforts, the flower slowly forms a bud and opens in full bloom.

Jisho Perry.

APPLICATION FORM

FOR THE RETREAT OF
OR IN RESIDENCE FROM TO

NAME AGE

ADDRESS PHONE

ESTIMATED TIME OF ARRIVAL AT: THE PRIORY, HEXHAM
or ALLENDALE

HAVE YOU HAD ANY PREVIOUS EXPERIENCE WITH BUDDHISM OR
MEDITATION? IF SO, WHERE AND WITH WHOM DID YOU STUDY?

WHERE DID YOU HEAR ABOUT THROSSEL HOLE PRIORY?

ARE THERE ANY PERSONAL PROBLEMS YOU FEEL WE SHOULD KNOW
ABOUT WHICH WILL AFFECT YOUR VISIT OR YOUR ZEN PRACTICE?
(Please include food allergies, physical handicaps or
emotional conditions.)

I HAVE READ THE RULES OF THROSSEL HOLE PRIORY AND I AGREE
TO ABIDE BY THEM. I AGREE TO ACCEPT FULL RESPONSIBILITY
AS A TEMPORARY LAY MEMBER OF THE COMMUNITY DURING MY STAY.

SIGNATURE

The photograph of Fudo and the Lotus in the centre is reproduced with the kind permission of the Gulbenkian Museum of Oriental Art, University of Durham, United Kingdom. The photograph is of an ivory carving in the museum, and the slide was enlarged and printed by Fedor Bunge as a gift to the Priory. We would like to express our appreciation to both the museum staff and Fedor for their gifts.

- Anyone who wishes to visit the Priory either for a retreat or for an extended stay should fill out the form on the reverse side, and send it to the Priory with a cheque. Persons under 18 years must have their parents' signatures. For additional people, please write for additional forms. Make all cheques payable to: Throssel Hole Priory. Applications must be submitted at least a week in advance of any visit. Submission of this application does not presuppose acceptance.

On the Friday of weekend retreats and the first day of week retreats we will pick people up from Hexham railway station at 4.30 and 7.30 p.m. by previous arrangement.

News and Events

Week Retreat: In December we had a week-long retreat, which 14 laymen and 8 monks and postulants attended. The week retreat is an opportunity to search the heart, in memory of and gratitude for the seven days that Shakyamuni Buddha spent sitting under the Bodhi Tree before his enlightenment. There will be another week retreat from March 21st to 27th, and one from June 7th to 14th. The one in June will be a Jukai Sesshin for those who wish formally to take the precepts and become lay Buddhists. The cost will be £25. Anyone who wishes to do Jukai in June should spend a weekend or a longer period of stay at the Priory before the Sesshin.

Christmas: On December 25th we celebrated the Buddha's Birthday. The monks constructed a small pavilion and made a statue of the Baby Buddha. Scriptures were recited and sweet tea was poured over the statue of the Baby Buddha in memory of the fact that sweet rain, symbolizing the Rain of the Dharma, fell upon the Buddha after his birth. "Just as rain causes drooping flowers to flourish, so his words touch our heavy hearts. At this very moment the Rain of the Dharma pours into the Lake of Kindness. The merit of his life may be likened to the wind which, as it bends the grass and fans the leaves, blows the good seed of the Dharma to take root in the hearts of the people all over the world even after two thousand years and will continue to do so not only in this world but also in the next. We, the followers of our Great Master Shakyamuni, bow in gratitude to him for his goodness and compassion as we celebrate his birthday."

On the same day Rev. Jisho Perry performed the naming ceremony for Terence Hughes, two-year-old son of Hofuku and Kyosei Hughes of the London Zen Priory.

New Year: We celebrated the new year with the traditional farewell to the old year and grateful thanks for the

help of all the Buddhas and Patriarchs, and welcomed the new year with a request for their renewed and continued support.

Transmission: On the night of December 30th the Transmission ceremony took place between Rev. Jisho Perry and Rev. Daishin Morgan. "Shakyamuni Buddha, our Lord, Transmitted the Precepts to Makakashyo and he Transmitted them to Ananda. Thus the Precepts have been Transmitted to me in the eighty-fifth generation. Now I am going to give them to you in order to show my gratitude for the compassion of the Buddhas and thus make them the eyes of all sentient beings. This is the meaning of the Transmission of Living Wisdom of the Buddhas. I am going to pray for the Buddha's guidance and you should make confession and be given the Precepts." We offer Daishin our congratulations.

Postulant: Dave Kennaway became a postulant on January 19th. We welcome him to the community, and wish him all success in his training.

Retreat: Rev. Jisho Perry will conduct a retreat in Birmingham on January 29-30th.

Animal Disasters: Matilda the goose, Arthur's new wife, died when she flew into a telegraph pole and broke her neck. One of the ducks was killed by a stoat who found a hole in the duck house. And the goldfish have died of white spot. We were all very sad about this. We held funeral ceremonies for all these animals, saved the feathers and down and ate Matilda and the duck rather than bury them.

Founder's Ceremony: The senior priests now perform the Founder's Ceremony in the Koho Zenji shrine at the end of Morning Service.

Gifts: We would like to thank all those who gave present to the Priory at Christmas. Receiving alms makes us feel we must train very hard in order to be worthy of them: "We must consider our merit when accepting them." We would like to thank specifically Ruth Kahn and Graham

Passmore for cheese; John Adams, Chris Roberts, Adrian Field and Roy Jilley for their gifts of coffee and tea; Michael Boxall for Christmas cake and daffodils; the Rev. Hugheses for biscuits and candles; Joy Raines for chutney; Robert Dunnott for books on construction; and Tom Arthur, Charlie Fletcher and David Brazier and all our many other friends who sent contributions for our enjoyment at Christmas and for the support of the Priory. We would also like to thank Peter Lavin, Paul Fancett and John Dimon who donated money to help pay for the new carpet in the zendo.

Priory Sales: The following are on sale from the Priory: "Zen is Eternal Life", £3.25 (slightly damaged copies); "Selling Water by the River" in hardback, £2.00; "Zen Meditation" booklets, 80p.; "Becoming a Buddhist" booklets, 80p. (delivery may be delayed on both of these since our stocks need replenishing); meditation benches, £3.50; Jizo Bodhisattva posters, £1.10. (This is one of the first pieces of western Buddhist art, done by a Zen trainee at Shasta Abbey, Rev. Gyokuko Kroenke. It is suitable for painting or colouring.) All prices are post paid. Some items are slightly less if purchased at the Priory.

Rev. Daiji Strathern has returned from America. He would prefer to have no formal role in the operation or activities of the Priory at the present time. He personally owns the land on which the Priory sits. The community here would like to continue the spiritual work which Daiji played such a large part in initiating. Daiji would like to sell the land to the Priory for £10,000. He would loan the Priory the money for 5 years on a mortgage at 5% interest. The purchase of the land would give Daiji a return on his investment and, incidentally, facilitate the Charity Commission's approval of the Priory's status as a charity.

We have already received correspondence from those who would like to withdraw their support for the Priory because it was given out of friendship and loyalty to

Daiji. If there are others who feel they would like to withdraw their support, the Priory will not enforce any covenants given by those who would prefer not to support the spiritual activities here.

The monks have been able to use this time as a means of renewing their spiritual commitment and to recognize that they must not depend on the strength or personality of a priest, but must be willing to train for the sake of training. It will require a deeper spiritual commitment and a heavier financial burden if the Priory is to continue and grow. Rev. Jisho Perry has been asked to remain as Prior until further plans can be made, and he has agreed to do so. Rev. Jiyu Kennett, Roshi has given her full support to continue the activities of the Priory, and the work continues "full steam ahead".

We feel it would be appropriate to expand the building fund appeal to include the purchase of the land and pay the current interest payments from the income. This may slow the direct flow of cash available for building, but the building will certainly be ready for occupancy prior to the due date of the mortgage and further appeals could be made then to meet that need when it arises.

The Priory would like to express its complete gratitude and appreciation for all the help and work that Daiji has given over the last five years. He will, of course, always be welcome to participate in the activities here to whatever extent he feels would be appropriate. The Priory would also like to express its grateful thanks to all those who have helped spiritually, physically and financially in the past. We would invite a deeper spiritual commitment from those who would like wholeheartedly to support the activities of the Priory. The strength of the Dharma is reflected in the depth of the personal training of all the Buddha's disciples.

Trees: "The teaching of the Buddha ... enjoins a reverent and non-violent attitude not only to all sentient beings

but also, with great emphasis, to trees. Every follower of the Buddha ought to plant a tree every few years and look after it until it is safely established, and the Buddhist economist can demonstrate without difficulty that the universal observation of this rule would result in a high rate of genuine economic development independent of any foreign aid. Much of the economic decay of southeast Asia (as of many other parts of the world) is undoubtedly due to a heedless and shameful neglect of trees.

"Modern economics does not distinguish between renewable and non-renewable materials, as its very method is to equalise and quantify everything by means of a money price. Thus, taking various alternative fuels, like coal, oil, wood, or water-power: the only difference between them recognised by modern economics is relative cost per equivalent unit. The cheapest is automatically the one to be preferred, as to do otherwise would be irrational and "uneconomic". From a Buddhist point of view, of course, this will not do; the essential difference between non-renewable fuels like coal and oil on the one hand and renewable fuels like wood and water-power on the other cannot be simply overlooked. Non-renewable goods must be used only if they are indispensable, and then only with the greatest care and the most meticulous concern for conservation. To use them heedlessly or extravagantly is an act of violence, and while complete non-violence may not be attainable on this earth, there is nonetheless an ineluctable duty on man to aim at the ideal of non-violence in all he does." *

England was once a country covered with trees, but now very few areas have trees because there is no immediate financial return on trees, and it is more economical to use the land for other purposes. This is not a recent problem but has been going on for centuries:

From "Small is Beautiful" by E.F. Schumacher, quoted in the article on Buddhist Economics in Shasta Abbey Journal Volume VII, Number 8, October 1976.

"Mayor of Rye in 1581 tells the Mayors of Winchelsea, Hastings, Romney, Hythe, Dover and Sandwich about the Iron Industry"

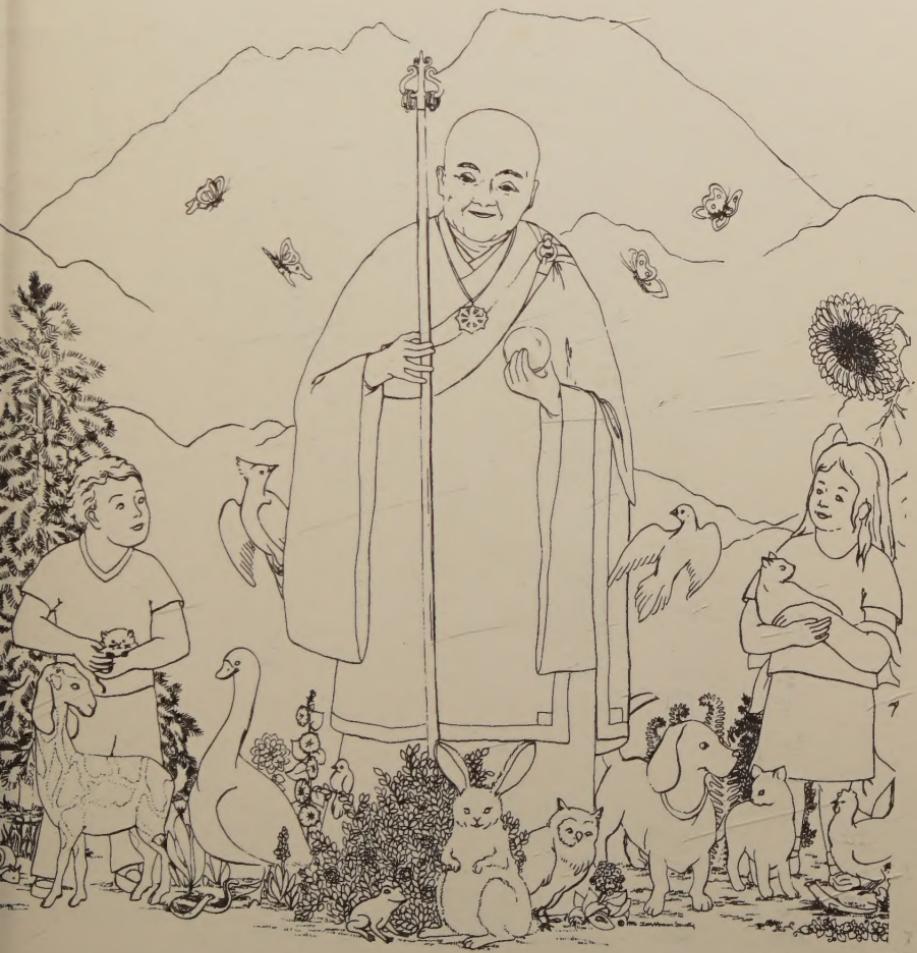
By sundry iron works and glass houses (for glass blowing) already erected, the woods growing near unto the three towns of Hastings, Winchelsea and Rye are marvellously wasted and decayed; and if speedy remedy be not had the said woods will in short time be utterly consumed, in sort as there will not any timber be had for shipping, waterworks, house building, nor wood for fuel.*

It is always difficult to see what one person can do to help with a problem that appears to have a nationwide scope or involve issues greater than ourselves.

The community at Throssel Hole Priory would like to set aside a portion of the Priory land as a Buddhist tree sanctuary. It is hoped that the trees will eventually supply fruits, nuts, firewood, timber for fences and construction, and especially add to the beauty and worth of the Priory. We would like to invite your help and participation. If you would like to come out and bring a young tree to be planted, offer your assistance in buying young trees or with the preparation, cultivation, weeding or planting of trees, we would be very grateful.

Visitors: Weekend retreats are both introductory and also open to those who have had previous experience with our training and practice here. Week retreats are open only to those who have previously visited the Priory. Please write for an application form. Guests should send a cheque in advance with their application form for retreats, and those staying for extended periods of time must pay in advance every month. No cash refunds will be given unless the application is rejected or the retreat is booked up. Any balance may be applied to future retreats, visits, publications, benches or other Priory sales.

* From "Every One a Witness: The Tudor Age" by A.F. Scott, p. 26.



JIZO BODHISATTVA
protector of women, children and animals

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Throssel Hole Priory

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